

WHAT IS AOTEAROA YOUTH NETWORK?

The Aotearoa Youth Network is an organisation dedicated to building links between youth who are active in "progressive" politics. It is open to all and seeks to provide a place for discussion, learning and action across organisations, individuals and causes.

AYN was established at the 1993 Peace, Power and Politics Conference, where over 600 people (including over 150 young people) gathered. The main activity of AYN so far has been the production of a monthly newsletter, which presently goes to over 200 people, and reaches a far wider audience. AYN has established a positive presence in the progressive peoples' movement, and hopes to go beyond "networking" to assist in the formation of new organisations and groups.

We want to put anything in this magazine that you can write - news, articles, poetry, letters, anything. The more you write in, the more this magazine acts as a networking tool. We attempt to print anything you send without cutting but please note:

- We will not print anything that is overtly racist, sexist, homophobic or offensive to any marginalised group. If you want to debate issues that may offend people, try and be very clear about what you are trying to do, and why.

Next deadline for articles:
end of September!

WHY is the NZ Air Force training the Indonesian Military to kill the people of East Timor?

In August the Government plans to send the NZ Air Force to train the military of the Indonesian Government. This regime is guilty of torture, murder and other human rights violations throughout Indonesia and in East Timor, where 200,000 people have died as a result of the 1975 invasion.

STOP THIS OUTRAGE MR BOLGER

OPPOSITION TO FRENCH NUCLEAR TESTS MOUNTS

On June 29, more than 15,000 people took part in a "flotilla for peace" demonstration in Papeete, the capital of Tahiti, in protest at the French government's decision to resume testing at Moruroa.

According to ABC Radio reports, people started their anti-nuclear march at 6am from east and west of the capital to converge in front of the High Commission building before proceeding to meet Greenpeace's flagship, Rainbow Warrior, which has been prevented from entering the main port.

Two hundred riot police were flown in from New Caledonia to join with local security forces. According to Greenpeace's Stephanie Mills on board the Rainbow Warrior, Chirac's attempt to suppress public opinion by intimidation "has clearly failed". There have also been reports of anti-nuclear protests on some of the smaller Pacific islands.

The Pacific Concerns Resource Centre (PCRC), based in Fiji, has called on members of the South Pacific Forum to suspend the French government's "dialogue partner" status.

PCRC spokesperson Lopeti Senituli also called on all Pacific Island governments to boycott the South Pacific Games, scheduled for Papeete in August. The Maohi (indigenous) people of French Polynesia have supported the boycott call, as has the mayor of Faa'a.

Fiji-based NGOs - including the Fiji YWCA, University of the South Pacific Students Association, the Pacific concerns Resource Centre/ Nuclear Free and Independent Pacific Movement, Fiji Anti-Nuclear Group, Pacific Conference of Churches, International Physicians

for the Prevention of Nuclear War and Greenpeace/Pacific - hope to get 100,000 people to sign their petition urging the French government to reconsider its decision.

The petition has also been endorsed by the Fiji Trade Union Congress, the National Council of Women of Fiji and the Fiji Women's Rights Movement. It will be presented to the French ambassador in Suva following a protest march on July 10 to coincide with the 10th anniversary of the bombing of the Rainbow Warrior.

The Nauru parliament has called on the government to break off diplomatic relations with France while nuclear tests are being conducted. The strongly worded resolution said that relations would be reconsidered after France had signed the Comprehensive Nuclear Test Ban Treaty.

Western Samoa's prime minister and minister of foreign affairs, Tofilau Eti Alesana, said the resumption of testing "can only be

interpreted as insensitivity to the deep concerns of the South Pacific nations".

The governments of Kiribati and the Cook Islands said that the tests would jeopardise a complete nuclear ban.

A statement by 17 European Socialist parties demanded the French government change its mind and called on "all those states in possession of nuclear arms to confirm their renunciation of testing ... [and] all governments to cooperate ... to reach an early agreement on the Comprehensive Test Ban Treaty".

At a Europe-wide heads of state meeting in Cannes on June 27, the Austrian, Finnish and Swedish PMs spoke out against the tests. However, the British and German leaders refrained for making any public criticism.

• By Pip Hinman, Green Left Weekly #188 5/24/95

BIGGEST HIROSHIMA DAY MARCHES IN MANY YEARS

Almost 100,000 people marched and participated in Hiroshima Day marches, rallies and other commemorative activities around the country on the weekend. It was the largest participation in Hiroshima Day activities in many years.

In Sydney between 30,000 and 40,000 people marched and rallied, with a wide cross-section of the community represented.

A Japanese youth choir from the Hiroshima region, with 120 members, one as young as eight, re-

ceived a very warm reception when they sang at the beginning and end of the march.

Peace organisations, religious, ethnic and solidarity groups participated as did the various left and progressive political parties, including the Socialist Party of Australia, the Greens, and the Australian Democrats. Labor Party branches were also in attendance. The trade union movement was strongly represented.

There was a group of Samoan

people expressing their opposition to nuclear weapons.

Among the demands put forward by people at the march and rally were calls for an end to the mining and export of uranium, for the ending of colonialism in the Pacific, and for a nuclear free Pacific.

Speakers included Chantal Spitz from Tahiti, a pro-independence anti-nuclear activist, Dr Hannah Middleton on behalf of the Hiroshima Day Committee and Paddy Crumlin from the Maritime Union of Australia (MUA).

About 450 people joined a 'No Nukes Train' from the NSW Central Coast to Sydney where they participated in the march. Earl Marchant from the Central Coast Peace Forum told "The Guardian" that there was participation from unionists, Aboriginal people, church groups, teachers and children.

"It was a very good across-the-board effort by people on the Coast", said Mr Marchant.

In Perth at least 10,000 people participated in the Hiroshima Day march which was led by an Aboriginal contingent. The march was organised by the Trades and Labor Council, peace organisations and the Secondary School Students' Association. The marchers expressed their opposition to the French tests and called for nuclear disarmament.

At the rally and march in Brisbane, 3,000 people gathered to commemorate the destruction of Hiroshima and the slaughter of thousands of innocent people. Most of the banners and the speeches concentrated on calling on the French to abandon nuclear tests on Mururoa. As the protesters marched through Brisbane's streets they were watched and cheered on by the bystanders. There was music and singing.

A French doctor, Dr Hood, formerly of the United Nations and the World

Health Organisation, spoke of her personal experiences of the effects of radiation from Chernobyl and compared this disaster to what would happen if nuclear madness gets out of hand. Singer Eric Bogle was the main entertainer.

Trade unions and all the left parties were represented. There was a banner from Young Labor, and the Australian Democrats were there too.

Adelaide's Hiroshima Day march and rally saw at least 20,000 people participate. There was a strong emphasis on the issue of French nuclear testing.

The Mayor of Adelaide opened the rally and spoke of his immense pride in the city being a nuclear free zone. He said that he had written a letter of protest to the French Government about the testing. There was a lot of singing of stirring protest songs. Lots of young people participated.

In Canberra there was a rally held outside the French embassy and a march to Parliament House, 3,000 people participated. A wide cross-section of people were involved.

"It's pretty bloody hard in a Canberra winter getting people out onto the streets. It was a highly peaceful, highly successful and very focussed rally", Jeremy Pyner, Secretary of the Australian Capital Territory's Trades and Labour Council (TLC), told "The Guardian".

Mr Pyner addressed the rally and said that there have been many French bombs exploded on Mururoa and that the damage has already been done, as evidenced by the cancers and deformities that are there for every one to see. Why add to the "toxic cesspit" which is beneath Mururoa?, he asked.

Mr Pyner pointed out to the rally that France had said that the TLC's industrial bans on the French embassy were in breach of an international convention on embassy protocol and had threatened to take the Council to the United Nations.

"I hope [the French ambassador]

converts the threat into a promise, which would then give us the opportunity to argue the toss as to who is in breach of what. For every one of the 175 bombs exploded [on Moruroa] they've been in breach of the convention of decency and humanity. I'm only too keen to take up the challenge", Mr Pyner told "The Guardian".

In Hobart about 1,100 people participated in a rally on Saturday outside Parliament House, almost ten times the number as last year. There were speakers from across the political spectrum. They called on the Keating Government to be tougher with the Chirac Government and to stop selling uranium to France.

Bob Brown, Senate candidate for the Australian Greens said there was no logic in calling for bans on nuclear testing if the Tasmanian Government accepts nuclear-propelled warships into Hobart next month.

The crowd booed and heckled John Barker a Liberal Member of Parliament because the Groom Liberal Government is going to allow the "USS Abraham Lincoln", a nuclear-propelled aircraft carrier, to come into Hobart.

Mr Brown called on the Australian Government to join with other nations who are pushing to have nuclear weapons declared illegal once and for all.

Melbourne's march and rally saw a very big turnout, with 20,000 people participating. The rally was addressed by a secondary school student, by Martin Ferguson from the Australian Council of Trade Unions, by Leigh Hubbard from the Victorian Trades Hall Council, and by a doctor from the Physicians Against Nuclear War. There was also a speaker from Greenpeace.

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The French government's big secret

Moruroa - The Big Secret
The Cutting Edge
SBS, Wednesday, July 5, 8.30pm (8
Adelaide)
Reviewed by Jennifer Thompson

This documentary, made in 1993 by a group of French, Tahitian and Australian film makers, on the shelf until now, has been liberated by the opposition to French nuclear weapons tests in the Pacific. It is a timeless indictment of the Pacific testing program, lifting the lid on the results of the tests in defiance of the ongoing suppression of this information by the French military.

The military maintain a heavy control of the hospitals and statistics on cancers and birth deformities for "French" Polynesia, so the evidence presented by the film makers comes from a powerful set of interviews with Tahitians, many of whom worked at Moruroa, brave enough to speak up. When the documentary was shown on French television, it was described in parliament by Francois Leotard, then defence minister, as a "hostile action against France".

At the outset, the film states that since July 16, 1945, when the United States tested the first atomic bomb there have been approximately 2000 nuclear tests worldwide, estimated to have spread enough radiation to cause between 300,000 and 3 million terminal cancer cases. "The British and American governments have admitted that their atmospheric tests have contaminated the populations of the Pacific

Islands, Nevada and Australia. These populations suffer particularly from cancer and their children from congenital malformation." This candidness hasn't prevented the US from planning a new testing program.

The French government has made no such admission, and the film documents its negligence toward the Polynesian population, who were exposed to radioactive fallout after several tests. One case mentioned was the occasion of the fourth test, in 1967, attended by General de Gaulle, who after delivering a patronising speech to Tahitians, was infuriated when weather conditions prevented the test going ahead as scheduled. The test went ahead the following day in an aura of secrecy about the weather report; as a result the New Zealand Radiation Laboratory documented serious radioactive fallout from rains on the Cook Islands, Samoa and Fiji.

Another atmospheric test in 1971, the Encelade test, also went ahead in dubious weather conditions, resulting in large amounts of radioactive fallout on the island of Tureia, only 70 km from Moruroa. The population of this island had on a previous occasion been evacuated to Tahiti, but for that test they remained on Tureia.

The Moruroa workers interviewed worked for the French military both before and after the end of atmospheric testing, which stopped in 1974, to be replaced by underground testing. They describe the effects on their own health and the deformities and illnesses afflicting their children.

A midwife interviewed describes the rise in horrifying congenital deformities after 1968.

Two of those interviewed have particularly shocking stories. The first describes his posting to Moruroa in 1980 as part of his "military service" for France. While surfing, he cut his foot on coral, resulting in a terrible case of radiation illness, for which the military installed him in a military hospital for the months it took him to recover. He cannot remember anything during his illness, and he describes the fears he and his wife share for their soon-to-be-born child.

The second describes his job on Moruroa as a garbage collector beginning in 1976. He says that he collected not only regular garbage, but also the contaminated debris that would wash up after each test. He and another Tahitian were required to collect all of the radioactive fish carcasses washed up, without the benefit of any protective equipment, not even gloves.

His statement at the end of the documentary is the most powerful. Speaking despite the likelihood of sacking from his job with the army, he calls on the French government to leave Tahiti and the Pacific, and to end nuclear testing. The documentary altogether presents a powerful argument for just that, and the only shame is that we haven't seen it before now.

from Green Left Weekly
#188 5/24/95

French Testing and the Media

Having just returned from two weeks in Kanaky (New Caledonia), I was stunned to discover that nothing that occurred there had been reported in New Zealand:

not the fact that the founder of the Kanak independence movement, Nidoish Naisseline, had been elected President of the Islands Province; not the fact that the USTKE (a multiracial pro-independence trade-union) had brought the place to a standstill with a general strike that lasted 8 days and saw large areas of Noumea barricaded off and running battles with the Police (rocks and molotov cocktails vs. tear-gas and batons) that left many people hospitalised; and not the fact that a few weeks before an anti-testing demonstration of thousands of progressives was followed days later by an equally large pro-testing demo of right-wing settlers.

With regard to French-occupied Polynesia, there has been similar media disinterest in what the Tahitians themselves are thinking and doing in response to the announced resumption of testing. When Gaby Tetiarahi, President of Hiti Tau, the network of grassroots community groups that has been successfully mobilising local opposition to the testing, was in NZ recently, he got barely a look-in on national TV.

All this at the same time as we are bombarded with images of American and European thrill-seekers from Greenpeace, coming to save us like knights in shining armour.

If the Greenpeace self-promotion machine did not exist, what would the media be doing? How many of them have speak French, let alone Tahitian, Wallisian or any Kanak language? How many have been to the French colonies and spoken to the indigenous people there?

Or have I got it all wrong? Is NZ/Australian (although I understand their media are not quite as lame as ours) opposition to testing actually nothing to do with solidarity with our Pacific neighbours? Is it entirely self-interested? When this series of tests finishes, will we celebrate (as Greenpeace did in 1992 with champagne and flowers to the French Embassy) and abandon our Pacific neighbours who are still living under French colonialism?

David Small

Action Alert: Battered Women in Prison

*** ACTION ALERT!! PLEASE POST, ANNOUNCE, DISTRIBUTE!! ***

WRITE, CALL, OR E-MAIL GOVERNOR EDGAR

EXPRESS YOUR SUPPORT FOR THE BATTERED WOMEN WHOSE CLEMENCY PETITIONS ARE NOW BEFORE HIM

Eighteen petitions for clemency for women in prison in Illinois for killing or injuring (or attempting or soliciting, etc.) an abusive partner are pending before Governor Edgar.

*** Please express your support! ***
*** Send a message to or call the Governor! ***

Each of these women has been convicted of killing, injuring, or conspiring to kill, an abuser. The men they married or lived with, often drunk or high on drugs, beat them with fists, belts, extension cords, 2 x 4s; controlled them by fear and violence, through physical, sexual and mental abuse often for years.

If they tried to escape they were stalked and their lives were threatened. The acts of desperation they committed were acts of self-defense. And when they finally responded violently to defend themselves, the legal system often did not sufficiently consider the abuse which led to the killing.

Many of the women received inadequate legal representation. In other cases, the judge did not permit the abuse to be presented by the defense, or he may not have given it sufficient weight at the time of sentencing.

Governor Jim Edgar has shown his commitment to victims of domestic violence by releasing from prison four battered women in May 1994.

To support these clemency petitions, please call, write, or e-mail Governor

Jim Edgar:
Chicago office: 312/814-2121
Springfield office: 217/782-0244
Governor Jim Edgar, Springfield, IL 62706
e-mail:
governor.illinois@accessil.com.

If you would like more information about these cases, or can donate MUCH NEEDED FUNDS, contact Mary Becker at the University of Chicago Law School, mary_becker@law.uchicago.edu. Or visit their web page (which includes detailed descriptions of the cases and a bit about who all worked on the petitions) at: <http://www.lib.uchicago.edu/~llou/clemency.html>

THE ILLINOIS CLEMENCY PROJECT FOR BATTERED WOMEN
4669 North Manor Avenue
CHICAGO ILLINOIS 60625



Protecting Women and Children

Our Government can find \$500,000 for the America's Cup campaign, yet it is not wanting to spend less than \$10 mill to protect women's and children's lives throughout NZ. The cost of family violence has been estimated between \$1.2 and \$5 billion every year. It really makes you wonder what their priorities are!!

We need your help. The funding for HAIP and similar programmes throughout NZ is threatened.

The Hamilton Abuse Intervention Project was a 3 year pilot project started with great fanfare from the Minister of Social Welfare (then Jenny Shipley). Its aim is to provide an integrated approach to family violence and reduce offending and reoffending.

Its overall objectives were to :

- achieve a consistent co-ordinated approach to family violence by all primary agencies involved;
- provide safety at all times for the victims of family violence; and
- hold the offender fully accountable for her/his actions.

The HAIP programme included:

- an active Police policy of arresting abusers;
- the sentencing of convicted abusers to a structured education programme;
- an advocacy and support programme for victims of abuse;
- close co-operation between community groups and statutory agencies (such as the District and Family Courts, Probation and Social Welfare);
- monitoring of agency performance and compliance with project policies.

After 3 years, a recently released evaluation published by the Ministry of Health has found that:

- 89% of battered women surveyed believed the violence in their lives has reduced since the introduction of HAIP.

- 87% of these women perceived that the abuse their children experienced had reduced.

- 83% felt that Hamilton organisations were more supportive and responsive to battered women and children.

- 93% of men felt they were acting in a less violent way as a result of attending education programmes.

And all this despite disgustingly minimal amounts of Government funding during the trial. It is becoming apparent that the Government is not wanting to 'invest' in stopping family violence by funding successful programmes like HAIP. But we cannot afford to ignore the plight of women and children who live in their homes with the threat of violence.

Therefore please write to your MP, send letters to the editor of your local rag, or write to the

Crime Prevention Unit
Prime Ministers Office
Parliament Building
Private Bag
Wellington.

and tell them the Government should provide leadership in reducing family violence and that you support further measures to increase safety and protection for battered women and their children through:

- increased resources to victims advocacy services and mens education programmes.
- providing moral, financial and resource support to HAIP and communities
- working on violence intervention programmes throughout the country.



MAAAARKET FORCES
MAAAARKET FORCES



Are you afraid of the 'S' word?

This article was written by Ruth Smithies, from the Archdiocesan Office for Justice, Peace and Development, PO Box 1937 Wellington, phone 04-496-1701. It is written for a Christian audience, but has lessons and messages for us all.

Common wisdom has it that in polite company one does not talk about Politics, Religion, or Sex. Today, one more topic can be added to the list of sensitive subjects: Sovereignty, Maaori sovereignty that is. It requires a brave (or foolish) person to talk about this issue. People have strong opinions and the debate could get heated. But where do we get our opinions from? How are they formed?

FORMING OUR OPINION

If our Christian faith is to mean anything, it will influence what we think and do - not only in our private life, but also in the public sphere. Like all other New Zealanders, our opinions are shaped by what we see, hear and read on television, radio and newspaper. Yet as Catholics, we have other sources to shape us: the Word of God and Church teaching. WE need to consider our views, as Catholics, of this issue of Maaori sovereignty.

WHY NOW?

Eight out of ten people believe race relations have worsened in the past two years according to the latest NBR-Consults poll. The occupation of Motua Gardens is one reason. Another is talk about Maaori sovereignty. Following the resounding

rejection (best illustrated by the Tom Scott cartoon "what part of no don't you understand?") of the Government's 'fiscal envelope' proposal, the debate has moved beyond land claims and restitution of resources unjustly taken.,.

MAAORI MESSAGE

For Maaori the grievances have always been over more than the loss of the land. Many non-Maaori may well not have been aware that at the heart of Maaori protest lay the claim for Maaori rangatiratanga or sovereignty / full authority. The message from Maaori groups is this: First, when signing the Treaty at Waitangi Maaori did not cede full authority (or tino rangatiratanga) over their affairs. Second, the Crown was given governance or kawanatanga. And third, no political and legal system that is imposed and controlled by the Crown is acceptable.

CONFUSION ABOUT THE TREATY



There are two treaty texts: one in Maaori and one in English. They say different things. So which is the right one?

If we are honest, and whether we like it or not, international law stipulates that if there is any disagreement or ambiguity in such a situation, it is the indigenous language text that should take precedence. What is more, the text signed at Waitangi on 6 February 1840 was the Maaori one, not the English one.

And not only the Maaori signed the Maaori treaty, but also William Hobson, the representative of the Crown.,.

Some historians now think that the English text was nothing more than a draft. Of all the hundreds of signatures, partly collected over the following months, only 39 signatures from a group of chiefs from the Port Waikato - Manukau area are on the Treaty text in English.

So did Maaori cede sovereignty in the Maaori treaty text? The point is, they clearly did not. They maintained tino rangatiratanga (full authority / sovereignty) and ceded kawanatanga (governance). Both terms come from the Bible.

TERMS FROM THE BIBLE

These two terms, used in the Maaori Treaty, were known to Maaori through Christianity. In the Maaori translation of the Bible the Kingdom of God was called a rangatiratanga, the rule of Pontius Pilate a kawanatanga. Clearly, the authority decrees of the Kingdom was far higher

than the governorship of Pontius Pilate.

The startling conclusion must be that Maaori claims for full authority are soundly based on the Treaty promises. Some of the readers may think this radical. But now more radical than what the Catholic Bishops of New Zealand stated, five years ago: "This country was established as a bicultural state... Maaori signatories were not giving away ownership of their lands, seas and resources, but were allowing the Crown to exercise governance over these...; there is a need for constitutional supports for protecting the rights of the tangata whenua - cultural, social and political..."

MAAORI SOVEREIGNTY - WHAT DOES IT MEAN?

Precisely what this sovereignty or full authority will imply has not yet been fully worked out. Moana Jackson writes in the Dominion (10/5/95): Just as Maaori people are constantly debating and researching new strategies for retention of the Maaori language, so we are involved in stimulating and exciting discussions about what the exercise of sovereignty will mean in the late 20th century.

Whatever it means it will mean a different sharing of power. This is not an easy message to receive and act upon in public life. Yet as Christians our model for power and holding onto power is Jesus. Jesus was tempted to make use of power in several ways (cf Matthew 4) but he refused to do so. He was captured in Jerusalem and crucified, dying in utter powerlessness. Both by word and example, Jesus proclaimed that the way of powerlessness is the way of God. As Christians let us not be afraid of considering what Maaori sovereignty would mean and discuss the possible implications.

FED UP WITH THE TREATY?

It is not uncommon to hear non-Maaori say that the Treaty is a relic of the past and that it is time to

move forward as one nation towards a bright, united future.

As Christians we know differently, we know the significance of entering into a Treaty or solemn agreement. We have a biblical word for it: covenant. God made a solemn covenant with Moses when He gave the ten commandments. Even though that happened long ago in history, it is still binding. It shapes our whole moral life. As our new universal Catechism says: our moral life has all its meaning in and through the covenant (CCC 2061).

Similarly, the Treaty of Waitangi is a thing of the past. But as descendants of those who made the promises we have a moral obligation to fulfil the promises made. This also gives non-Maaori the moral right to be here.

PRAYING FOR A PEACEFUL SOLUTION

Prayer and Christian life are inseparable. In many Churches these days Christians pray for 'a peaceful solving of the conflict'. When we pray, however, let us not forget that true peace can only be had if it is based on justice. The Catechism says that peace is the fruit of justice (CCC 2304). At a conference last December, Fr Henare Tate remarked that perhaps in Christianity we place too much value on aroha (love) without regard for pono or tika (that which is just or right). Love, forgiveness and reconciliation are absolutely and rightly at the heart of our faith. But we must understand that they are part of a process in which justice is essential. Telling Maaori and non-Maaori to reconcile without accepting the need for justice to be done, is equivalent to condoning the injustice. As Marilyn Prior wrote in last month's Wel-Com: "We need to start discussing the practical applications of tino rangatiratanga in New Zealand. Ignoring it is no longer an option. And who knows, we may discover that finding a solution is not as difficult as most New Zealanders imagine it will be".

WHAT YOU CAN DO

Don't remain part of the problem, become part of the solution.

1. Become informed. Read about the issue from a Christian perspective, for example what Fr Brian Quinn SM wrote in the May issue of the Marist Messenger or booklets like Our Common Ground, Ten Steps, Te Wero - all available from the JPD office.
2. Pray for a just resolution of the conflict. Spread the culture of peace by praying for a just peace. A group of Catholics are proposing a national time out for peace at 12 noon everyday for all those who have a desire for unity and harmony, based on justice, in our country.
3. Set up a parish discussion group which meets over winter, to probe the issue. Several programmes exist for us by the group.
4. Organise a parish meeting to discover what Maaori sovereignty could mean.
5. Be brave. When people around you make disparaging remarks about Maaori and their claims, simply say that you see it differently.
6. Ask your MP and our Government to enter into constitutional negotiations with Maaori.

And in the Church leaders' SOCIAL JUSTICE STATEMENT of two years ago it reads:

The Treaty establishes a covenant relationship between Maaori and the Crown and was born out of a consent for just relationships within this land ... If we are to have a just society in this land, the place of the Treaty and its potential to shape our future, needs to be more widely acknowledged... Parliament and Government should enter into consultation and discussion with a wide range of representatives of the Maaori people about the definition and protection of the rights of Maaori people and the recognition of their constitutional position under the Treaty of Waitangi...

Thursdays in Black

demanding a world without rape and violence.

The Thursdays in Black campaign has been launched in Dunedin by the local Women's Education Coalition Aoteroa group. These articles give some background information on the campaign.

Every Thursday women march in silence in the Plaza De Mayo, Argentina, holding placards of loved ones who are missing, demanding that justice be done...

Every Friday Women in Black march in Israel-Palestine demanding an end to the occupation...

Every Thursday people around the world are invited to wear black in solidarity with victims of terror, demanding a world without rape and violence...

The World Council of Churches has called on women and men to wear black on Thursday as a protest against rape and violence - the by-products of all war and conflict.

Aruna Gnanadason, Co-ordinator of the Women's Desk of the World Council of Churches, when visiting former Yugoslavia last year was aghast at the violence being perpetrated by Serbian soldiers in Bosnia-Herzegovina.

"The systematic rape of women in refugee camps is part of Serbia's military strategy, part of the ethnic cleansing program," Aruna explains. "A second line of violence is the way these victims are being asked to testify about their rapes."

Ñ A world-wide campaign to protest against such rape and violence has now been launched

Ñ People throughout the world are demanding an end to this

suffering and terror.

People throughout the world are demanding a world without rape and violence.

Ecumenical Decade
Churches in Solidarity with Women
1988 - 1998

Will you join us?

'Thursdays in Black' invites all Australians to wear an article of Black clothing or badge each Thursday in order to reflect on the violence happening to women around the world. Honeycomb investigates this silent protest and similar initiatives around the world...

Thursdays in Black is a human rights initiative organised by the World Council of Churches. It focuses on ways that the individual can challenge attitudes to rape and violence in war, on the streets and in the home. It takes as its lead the groups The Mothers of the Disappeared in Argentina and Black Sash in South Africa and the other Women in Black movements in Israel-Palestine and the former Yugoslavia where women can gather to silently protest the violence that scars their communities.

In Australia the movement has been quietly operating for nearly a year, finding support amongst women's groups, parish groups, schools and individuals who want to see an end to violence. It is a way for people to understand and deal with events that under normal circumstances can threaten to overwhelm them.

This is a movement initiated by women for women, run on women's

terms. The men who participate in Thursdays in Black find it a peaceful way of expressing their concerns about what can happen to women in society and people in war.

Thursdays in Black invites all Australians to wear an article of black clothing or a Thursdays in Black badge each Thursday as a gesture of solidarity and to reclaim black as a colour of protest, not as a colour of mourning.

Moreover, for Australians wearing red, black and yellow ribbons alongside the badges recognises the suffering of Aboriginal women over the past 200 years.

So how is this gesture significant? Black symbolises not only loss and grief, but protest. The conscious act of wearing black every Thursday reinforces first personal, then publicly, that there is something wrong with a world that will allow the human rights of women, men and children to be degraded and threatened. It is a non-confrontational protest whereby people who may not otherwise be free to express themselves can use a traditional symbol to say what language cannot. Thursdays in Black allows people to find a space in which to reflect on what is happening to women around the world.

Through reflection comes action. This is borne out by the activities of the Women in Black movements in Europe. One of the important functions of these groups is that they seek to reinforce the dignity of women who are trying to keep their families together in the refugee camps and war zones in the former Yugoslavia. A recent initiative was the shipment of care parcels to women on both sides of the conflict.

These parcels were donated by women for women who have been affected by the war. They contained items such as soaps, shampoo and other toiletries unavailable in the refugee camps. Small things to us, but to women who have been raped, traumatised and displaced, the parcels were proof that they have not been forgotten.

Within former Yugoslavia, Women in Black gather silently in town squares for one hour each Wednesday as a public demonstration against the atrocities of the war. In a society where systematic rape is used as weapon against the population, the sheer bravery of such an action is hard to comprehend. These women form networks to help others come to terms with what has happened to them. They provide welfare, material and emotional support, and are active in organising information for the war crimes tribunal. Women in Black also provides support for the men who are caught in the conflict and who feel enormous guilt at the thing they do through trying to defend their homes and villages.

Above all, the work that these groups do is practical. It is all aimed at allowing women the freedom to determine their own future by giving them the skills needed to carry them through hardship. A group of Italian Women in Black have provided a neutral environment for Bosnian, Serbian and Croatian women to meet and negotiate ways to stop the fighting.

Australian women are to provide training in conflict resolution as it relates to demographic processes, skills that women who have lived in totalitarian societies would not have, but are vital if the state sponsored "hate talk" is to be combated.

So think about wearing black on Thursday or buying a badge. It may not be the most radical thing you ever do, but there are women who need your support.

Linda Carmichael

Dear AYN,

After reading Michael Albert's article from the US, I just wanted to assure any readers who are not familiar with or actively part of the radical/anarchist feminist movement (obviously including Michael who suggests that there is a relative lack of feminist activism) of what is actually going on in our country and as I understand also in the US. That while a variety of more or less on to it men come to the mind blowing realisation that the deal for women is pretty bad out there and offer a variety of more or less on to it theories about how come it is that way and recommend a variety of more or less on to it solutions for dealing with it, every day of every year, feminists are doing one or more of the following:

- * running 24 hour help lines for victims and survivors of rape and abuse
- * establishing and running safe houses in every major and many of the minor centres for women and children leaving abusive relationships.
- * running and attending feminist self-defence classes
- * running and attending women's festivals
- * despite getting ignored and abused and attacked for our feminism managing to laugh and jump up and down and dance and play lots and have lots of really cool times
- * providing unpaid support to friends who are trying to heal from rape and abuse from men and self-abuse
- * setting up banks and loan schemes exclusively for women who have traditionally been denied access to financial support
- * running workshops on racism, sexism and homophobia
- * throwing paint-bombs on anti-women propaganda and dropping stink-bombs in embassies of countries

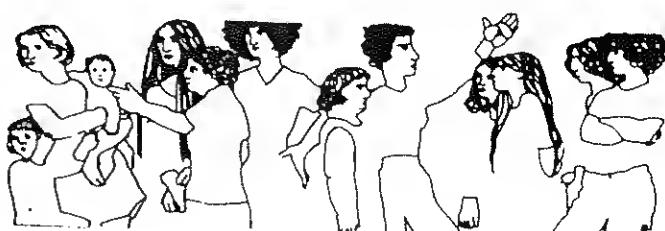
abusing human rights,

- * providing the bulk of voluntary labour for organisations working for social change and welfare
- * bringing up sons and daughters to, despite overwhelming social pressures otherwise, reject myths of masculinity and feminism and respect everyone
- * fighting for the rights of Tangata Whenua to their land and sovereignty
- * choosing sex they want and with whom they want
- * and finally a lot of us are surviving in a country where
 - most of us at some time have hated our bodies and ourselves
 - where most of us have tried to starve ourselves to fit an image we know is wrong but still hang on to the idea that achieving it will make us happy
 - where most of us have felt scared some time on our streets, in our homes, at night or during the day
 - and we are acutely aware that one in four of us will be raped or abused by the time we are sixteen and it will be usually by someone we know.

My female friends and I think feminism is fun and wonderful and the strength it gives us helps us survive as activists and as women.

The most sensible thing Michael Arnold said was that it wasn't his place to "tell women what they should and shouldn't be doing about feminism". His most foolish statement was that men should "make known our desire to support a reawakened militant feminism" in its underlying assumption that any of us are asleep.

Maria McMillan
Palmerston North



PMA Action Alert

Stop Wargames with Indonesia

On August 27th this year RNZAF Skyhawks are due to arrive in Indonesia for military exercises with the Indonesian air force. This will be the first air exercise with Indonesia since 1979. Named Exercise Elang Sebrang these wargames will involve the New Zealand air force training the military that has an appalling record of human rights abuse, political corruption and opposition to democracy. New Zealand politicians are feeling pressure to take a stronger stand for human rights and East Timor's independence. Add to the pressure - write a letter to your MP or any or all of the following:

- Jim Bolger, Prime Minister.
- Don McKinnon, Minister of Foreign Affairs and Trade.
- Warren Cooper, Minister of Defence.

All C/- Parliament Buildings, Wellington.

You may wish to make some of the following points:

- That New Zealand should stop training the Indonesian military.
- That exercise Elang Sebrang, the air force exercise scheduled for August 1995 should be cancelled.
- That the provision of military training should be linked to the human rights record of the recipient armed forces.
- That New Zealand should actively advance the cause of East Timorese independence.

You may also wish to ask some or all of the following questions:

- Specifically how will New Zealand military links with Indonesia be used to make our views on human rights issues known to the Indonesians? (As Don McKinnon claims they will be).
- What evidence is there that the New Zealand military cooperation programme with Indonesia has advanced the cause of human rights?
- Why New Zealand cut military cooperation with France as a response to nuclear testing and with Fiji as a response to the military coups, yet refuses to do so in response to the Indonesian occupation of East Timor?
- Why does New Zealand not join the United States in cutting military training to Indonesia in response to human rights abuses in East Timor?

Remember that you do not need a stamp to write to any MP.

For more information contact:
Peace Movement Aotearoa
PO Box 9314, Te Aro, Wellington.
Phone/Fax 04 382 8129

CHINA: PUBLIC ORDER EXECUTIONS IN PREPARATION FOR WOMENS CONFERENCE AN OUTRAGE

Amnesty International expressed outrage that the Chinese government executed at least 10 people in Beijing in its continuing crackdown to ensure "public order" during the Fourth United Nations Conference on Women, due to convene in just two weeks time.

"It is an outrage that the conference is being used as a justification by the Chinese state to kill people and commit other human rights violations," Amnesty International said.

More than 10 people convicted of murder, robbery and other crimes have already been executed, following a familiar pattern of "anti-crime campaigns" — which include executions — that take place prior to big festivals or major events in China.

The Beijing Daily reported: "To safeguard the capital's public order during the upcoming World Women's Conference, the Municipal First Intermediate Court quickly handled a batch of criminal cases." After being approved by the Beijing High People's Court, the executions were carried out "in recent days".

Chinese police are also sweeping Beijing, expelling jobless rural arrivals and taking activists into custody, in preparation for the conference, according to Amnesty International.

"Will the Fourth UN Conference on Women be remembered for contributing to improvements in human rights of women worldwide, or for the human rights violations against Chinese citizens committed in the name of 'safeguarding the capital's public order'?"

Further human rights violations should not be tolerated in China's preparations for a conference that will discuss the status and rights of women, according to Amnesty International, which will raise protest about this crackdown with

the Government of China and governments attending the conference.

In the continuing crackdown before the conference, which will run from 30 August to 15 September, authorities briefly detained Beijing resident Tong Zeng after he organised a news conference for women forced into prostitution for soldiers of the Imperial Japanese Army. The news conference was stormed by police as an old Chinese woman was relating her experience as "comfort woman".

Tong was later released, reportedly ordered to leave Beijing, and warned not to attend the NGO Forum, where he is registered through his China Research Center for Aging.

The "public order" crackdown in the run-up to the women's conference occurs against the backdrop of continuing repression of political dissent since the end of May, Amnesty International said. About half of the 50 dissidents detained around the last 4 June anniversary of Tiananmen events are believed to be still in detention.

One dissident recently released after six years of detention, Liu Gang, issued an open letter to Chinese authorities complaining that police are harassing him and his family. Liu has said that authorities beat him during his years in prison. Other dissidents recently taken into custody include Liu Fenggang and Gao Feng, two Christian activists with close ties to the dissident community.

"Amnesty International is alerting all those who plan to attend the conference that China's so-called efforts to 'safeguard the public order' for their arrival limits the full diversity of opinion represented at the conference," the organization said.

Amnesty International

EAST TIMOR

It has been a busy time for us recently here in Wellington the capital of Aotearoa/New Zealand. For the last three weeks we have blanketed the city with posters. The most prominent asked: 'WHY IS THE NEW ZEALAND AIR FORCE TRAINING THE INDONESIAN MILITARY TO KILL THE PEOPLE OF EAST TIMOR? STOP THIS OUTRAGE MR BOLGER'

On Tuesday an attempt was made to scale the front of the building that houses the Defence Department and hang a very large banner over it. TV and radio were waiting around the corner to film and report the incident, but we were thwarted by a large contingent of security guards and police who had been tipped off by a reporter from NZPA, the New Zealand Press Association!

On Wednesday several protesters joined the VJ march with a banner, in front of the Air Force contingent with a banner protesting the Air Forces involvement in the upcoming military exercises. They were quickly removed by police. Both of these actions were organised by Military Watch.

On Thursday a large demonstration was held outside the Plaza International Hotel where the Indonesians were celebrating their Independence Day. Despite a large contingent of police an Indonesian flag was burnt. This was organised by East Timor Action.

These actions were reasonably well reported, including the latter on TV. The Tuesday edition of the Dominion carried a half page article on ET and our military cooperation with Indonesia with a large photo of the Santa Cruz cemetery.

Anti Vivisection demo in Christchurch

Protesters greeted almost 500 rich people as they arrived at the Christchurch Town Hall for the Annual (\$100 a ticket) Cancer Research Charity Ball on July 15th. Twenty five antivivisection protesters held signs and photos of vivisected animals to remind the Ball guests what the profits from the Ball are used for. The police were a wee bit pissed off that the protesters all wore paper masks and so couldn't be identified. They got even more worried when someone started taking photos of the rich ball goers as they walked past the protesters to get in. Some of the guests made very offensive comments as they went into the Ball. When one rich young fellow was confronted by a large colour poster of a mutilated rabbit he said "Cor that looks like a bit of pussy, I'd like a bit of pussy like that"

When all the guests were safely inside enjoying their free alcohol it was discovered that the toilets and bathrooms inside the Town Hall were decorated with posters of vivisected animals with artificial tumours all over them.

The posters also had "Enjoy your evening, the animals won't" written on them. Lots and lots of antivivisection stickers were also plastered on the walls of the toilets etc.

As the Ball organisers told everyone to sit down in the dining room several guests at one of the front tables didn't want to sit down as there was no vegan food on the menu and instead started handing out anti vivisection leaflets. The organisers didn't appreciate this and threw them out!!

The Cancer Society who

organised the Ball and use the money to fund and promote experiments on animals, have been the target of protests by antivivisection campaigners for the last three years. In 1993 their annual "Daffodil Day" street appeal was disrupted when one of their fundraising vans was splattered with paint and graffiti and activists handed out leaflets on the streets of several cities. In 1994 The Cancer Society announced they would no longer use billboards to advertise Daffodil Day as animal activists insisted on redecorating them. ALF activists also "redecorated" Cancer Society buildings and advertising signs. This year the Daffodil Day street appeal is on August 25th

For more information on animal experiments contact

The New Zealand AntiVivisection Society
PO Box 2065,
Wellington
New Zealand

Animal Info Newsletter
PO Box 22459,
Christchurch
New Zealand

Dear AYN,

Kia ora koutou,

Congratulations once again to everyone at AYN for another excellent issue!

I was particularly impressed by the centrefold article by Adrian Muckle, pointing out some obvious gaps in the Chris Trotter article on Sovereignty.

For those who missed that article, (April / May edition of 'New Zealand Political Review'), it juxtaposed a highly topical article about the 'Struggle for Sovereignty' with dramatic photographs, a scenario for the establishment of the Republic of Aotearoa - New Zealand, a detailed suggested Constitution for the Republic and a chilling one pager, certain to surprise some Dunedinites, about how 74 Pakakohe and 46 other Maaori prisoners from Taranaki were treated in Ootepoti last century.

I was impressed by the package because it was well researched and contained clearly stated challenging propositions that were bound to provide a lot more solidity to a debate that has been very slippery

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to get hold of.

Since May, I have spoken to many other people who share my view that the articles were a substantial and helpful contribution to discussion of the issue.

However, with your help, Adrian has extended Chris Trotter's political scenario into areas that are probably an important pre-requisite for the changes foreshadowed by the original articles, ie. the cultural and social change involved in decolonisation.

Thank you for printing Adrian's excellent contribution, it brings us back to what is probably a more realistic and practical starting point for the bicultural journey that this country needs badly but seems incapable of addressing.

Ngaa mihi nui o te waa ki a Adrian, koutou ko ngaa kaimaatakitaki katoa.

Kia kaha!

John Tovey, Raumati.

Just a short note this time, so much has been happening in Aotearoa and the world in the past weeks that we have had hardly any time to put into the magazine. The next issue should be a bumper one, with French Testing, Timor, Disney racism, National Party protests, Street Art Aotearoa, and heaps more. Get your articles in quickly!!

Please, if you get a sub notice with this, and you want to keep getting AYN, remember to write in!!!! If we don't hear from you, we will take you off the list. Also, you can re-subscribe at any time!!

Kia kaha,

Joss.

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8th Australian Wildlife Management Society (AWMS) Conference

This conference will be on 4-7 December 1995, Christchurch, Aotearoa/New Zealand. Symposium themes will include RCD and Biocontrol, INDIGENOUS PEOPLE IN WILDLIFE MANAGEMENT (e.g. traditional harvesting), Wildlife management for species diversity. There will also be 'open sessions' - papers on all aspects of wildlife management welcomed.

If you are a member of AWMS, you will automatically receive information shortly. If you are not a member, and wish to attend, you can get in touch with: Dr Graham Hickling, Lincoln University, P.O. Box, Lincoln, Aotearoa/New Zealand, or e-mail <hickling@tui.lincoln.ac.nz>

As far as I know there are a few Maori people who are going to talk about traditional harvesting, and there is also a delegation of aborigines coming over for the conference.

Naku na ano

Loriette NELLIE Morris (Te Aitanga-a-Hauiti/Nga Puhi)
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<morril@kea.lincoln.ac.nz>

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Kyle Matthews